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ABSTRACT

Northern New Mexico boasts river valleys surrounded by snow covered mountains. But it is also harsh and unforgiving. One settler called it a "glorious hell." The "Hispanos," as the early Spanish settlers and their descendants were called, and the "Anglos," the immigrants from the east, were often in conflict. The physical fabric of their early ranchos, which combines the traditions of both cultural groups, testifies to the Hispanos' age-old heritage and to their ability to adapt to change. Some of the small subsistence farms (ranchos), created in the mid-19th century, survive in the mountain valleys of the Pecos and Mora rivers. This lesson plan is based on the Valencia Ranch Historic/Archeological District, the La Cueva Historic District, and other sources. The lesson plan can be used in U.S. history, social studies, and geography courses in units on settlement of the West or New Mexico history, and in units on cultural diversity. It is divided into eight sections: (1) "About This Lesson"; (2) "Getting Started: Inquiry Question"; (3) "Setting the Stage: Historical Context"; (4) "Locating the Site: Maps" (Northern Provinces of New Spain; Spanish Settlement in New Mexico, 1769); (5) "Determining the Facts: Readings" (Hispanos and Anglos; Continuity and Change in the Valleys; Valencia and La Cueva Ranchos); (6) Visual Evidence: Images" (Traditional Hispano House; Plan of a Traditional House; Main House, Valencia Rancho; Romero House, La Cueva Rancho; Valencia Rancho; Aerial View of the Valencia Rancho); (7) "Putting It All Together: Activities" (Comparing Early Building Techniques; Traditional Building and Cultural Identity; Continuity and Change in the Community); and (8) "Supplementary Resources." (BT)

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Teaching with Historic Places

The Hispano Ranchos of Northern New Mexico: Continuity and Change

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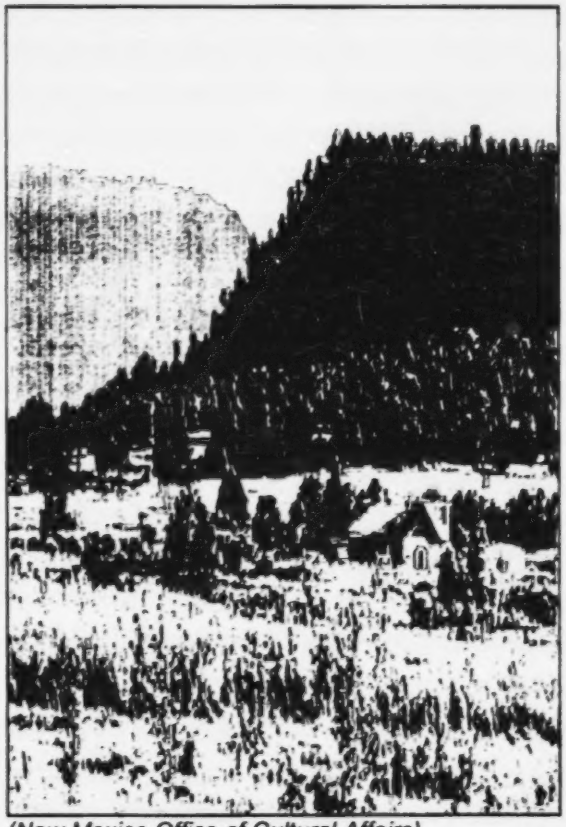
The Hispano Ranchos of Northern New Mexico: Continuity and Change

Northern New Mexico boasts river valleys surrounded by snow-covered mountains. But it was also harsh and unforgiving; one early settler called it a "glorious hell." The Spanish, who came to this area in the late 16th century, found that the valleys near the Rio Grande could be farmed when streams were channeled into irrigation systems. More than two centuries later, they moved east across the Sangre de Cristo Mountains into new, greener valleys. They took their century's old traditions with them, but soon encountered new influences from the rapidly expanding United States.



(New Mexico Office of Cultural Affairs)

Some of the small subsistence farms, or *ranchos*, created in the mid-19th century survive in the mountain valleys of the Pecos and Mora rivers. The irrigation ditches that water the fields are regulated by rules dating back centuries. The houses are built of the same adobe used to construct Indian pueblos and Spanish missions. But the houses also feature decorative details based on architectural fashions brought to New Mexico after it became a U.S. territory in 1851.

The Hispanos, as the early Spanish settlers of New Mexico and their descendants are called, and the Anglos, the immigrants from the east, were often in conflict. The physical fabric of these early *ranchos*, which combines the traditions of both, testifies to the Hispanos' age-old cultural heritage and to their ability to adapt to change.

This lesson is based on the Valencia Ranch Historic/Archeological District, the La Cueva Historic District, and the Historic and Architectural Resources of the Upland Valleys of Western Mora County, one of the thousands of historic districts listed in the National Register of Historic Places.

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About This Lesson

This lesson is based on the National Register of Historic Places registration files, "Valencia Ranch Historic/Archeological District," "La Cueva Historic District," and "The Historic and Architectural Resources of the Upland Valleys of Western Mora County." It was written by Rita G. Koman, an educational consultant. The lesson was edited by Fay Metcalf, Marilyn Harper, and the Teaching with Historic Places staff. TwHP is sponsored, in part, by the Cultural Resources Training Initiative and Parks as Classrooms programs of the National Park Service. This lesson is one in a series that brings the important stories of historic places into classrooms across the country.

Where it fits into the curriculum

Topics: The lesson could be used in American history, social studies, and geography courses in units on settlement of the West or New Mexico history. It also could be used in units on cultural diversity.

Time period: 19th and 20th centuries

See attached **Relevant United States History Standards for Grades 5-12**

Objectives for students

1) To explain how and why Spanish settlement in New Mexico expanded into the valleys east of the Sangre de Cristo Mountains.

2) To describe how traditional Hispano culture in the valleys responded to new influences after New Mexico became a territory of the United States.

3) To identify the ways in which surviving ranchos reflect those responses.

4) To investigate the culture of early settlers in their own communities and identify how it changed over time.

Materials for students

The materials listed below either can be used directly on the computer or can be printed out, photocopied, and distributed to students.

1) two maps showing northern New Mexico;

2) three readings that describe interactions between Hispanos and Anglos in New Mexico, how these interactions affected Hispanos living east of the mountains, and the histories of two valley ranchos;

3) one drawing of a traditional Hispano house;

4) five photographs of rancho buildings and landscapes.

Visiting the site

La Cueva is located 26 miles north of Las Vegas, NM, on State Highway 518. The Romero House is not open to the public, but the La Cueva Mill and Store are open during the summer months, Monday through Saturday, 9:00-5:00, Sunday, 10:00-5:00. For more information, contact La Cueva National Historic Site and Salman Ranch, P. O. Box 1307, Las Vegas, NM 87701.

The Valencia Ranch is privately owned and not open to the public.

The Martinez Hacienda, a traditional house whose plan is shown as Illustration 1 in this lesson, has been carefully restored to its early 19th century appearance and is operated as a historic house museum. It is located on Lower Ranchitos Road, two miles southwest of the plaza in Taos on State Highway 240, and is open from 9:00-5:00 daily, April through October. For more information, contact La Hacienda de los Martinez, P. O. Drawer CCC, Taos, NM 87571 or visit their web site at http://www.nmculture.org/cgi-bin/instview.cgi?_recordnum=HDM

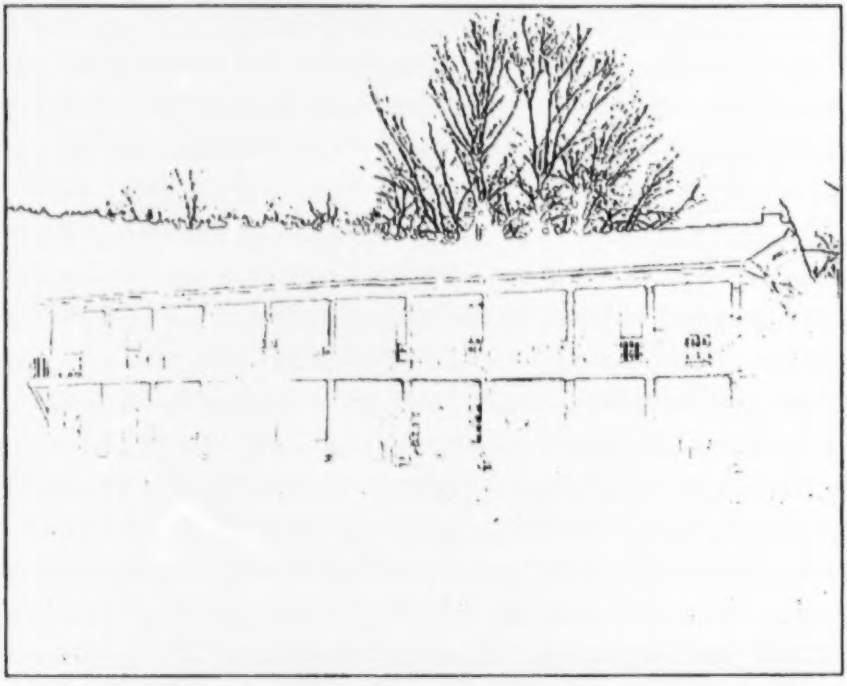
United States History Standards for Grades 5-12
The Hispano Ranchos of Northern New Mexico: Continuity and Change
relates to the following National Standards for History:

Era 4: Expansion and Reform (1801-1861)

- Standard 1C- The student understands the ideology of Manifest Destiny, the nation's expansion to the Northwest, and the Mexican-American War.
- Standard 2A- The student understands how the factory system and the transportation and market revolutions shaped regional patterns of economic development.
- Standard 2E- The student understands the settlement of the West.

Getting Started

Inquiry Question



(National Park Service, Jackson Kemper, photographer)

In what region of the country might this house be located?

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How to Use the Inquiry Question

Begin each lesson by asking students to discuss possible answers to the inquiry question that accompanies the Getting Started image. To facilitate a whole class discussion, you may want to print the page and use it to make an overhead transparency. The purpose of the exercise is to engage students' interest in the lesson's topic by raising questions that can be answered as they complete the lesson.

Rather than serving merely as illustrations for the text, images are documents that play an integral role in helping students achieve the lesson's objectives.

To assist students in learning how to "read" visual materials, you may want to begin this section by having them complete the Photo Analysis Worksheet for one or more of the photos. The worksheet is appropriate for analyzing both historical and modern photographs and will help students develop a valuable skill.

Photo Analysis Worksheet

Step 1:

Examine the photograph for 10 seconds. How would you describe the photograph?

Step 2:

Divide the photograph into quadrants and study each section individually. What details--such as people, objects, activities--do you notice?

Step 3:

What other information--such as time period, location, season, reason photo was taken--can you gather from the photo?

Step 4:

How would you revise your first description of the photo using the information noted in Steps 2 and 3?

Step 5:

What questions do you have about the photograph? How might you find answers to these questions?

Setting the Stage

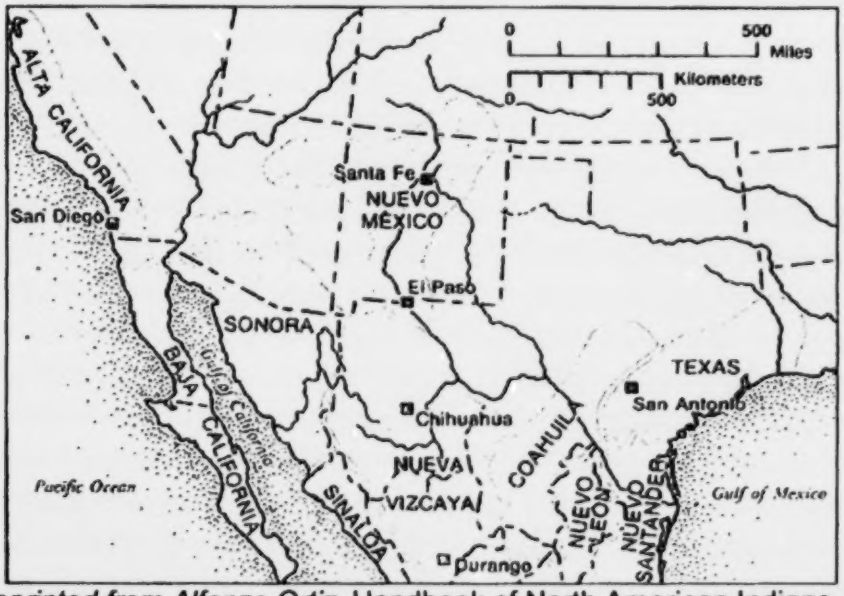
The first Spanish-speaking settlers came to New Mexico at the end of the 16th century, when King Phillip II of Spain turned his sights northward from Mexico. Don Juan de Oñate led an expedition of colonists and Franciscan friars to settle the new land. Most of the colonists were from Spain, or were Spaniards born in Mexico, and they brought with them a blend of Spanish and Spanish-Mexican culture. In late fall 1598, after a six-month journey, the caravan reached the confluence of the Rio Grande and the Chama River. Here they established the first, temporary, capital of the Province of New Mexico near San Juan Pueblo.

Isolated from government centers in Mexico, the colonists had to be self-sufficient, raising all their own food and making their own clothing. They adapted some of the farming methods they had known in Spain or Mexico and learned new techniques from the Pueblo Indians. They worked together to build and maintain irrigation ditches, harvest crops, and build houses. They fought off attacks by Apache and Comanche Indians. They held fast to their beliefs in their patron saints, and they assembled often for prayer and celebration. The cohesive economic and social system they created served them well for two and a half centuries.

In the 19th century, as settlement began to expand beyond the valleys of the Rio Grande, this traditional culture was challenged by new influences. Mexico won its independence from Spain in 1821. The Santa Fe Trail brought Anglo-American traders and merchants, some of whom settled permanently in New Mexico and married into Spanish-speaking families. In 1846, New Mexico became part of the United States. Trade with the east brought new products and information on current fashions. Local Hispano society took advantage of some of these changes and resisted others. On the small subsistence farms, or *ranchos*, in the valleys of Northern New Mexico, it is still possible to find tangible evidence of both how the Hispanos, as the early Spanish settlers of New Mexico and their descendants are called, maintained their traditional culture and how they adapted to change.

Locating the Site

Map 1: Northern provinces of New Spain.



(Reprinted from Alfonzo Ortiz, Handbook of North American Indians, *Vol. 9, Southwest [Washington, D.C.: Smithsonian Institution Press] 190, by permission of the publisher. Copyright 1979)*

Questions for Map 1

1. Locate the town of Santa Fe, the capital of Spanish New Mexico (called Nuevo Mexico on the map) after 1610. Chihuahua was the closest government center and source of supplies. Use the scale to estimate the distance between Santa Fe and Chihuahua. How do you think this distance would have affected a new settlement?

2. Find the Rio Grande, which runs from the Gulf of Mexico through El Paso north into Colorado. The first Spanish settlers came up the river from the south. Why do you think they followed the river?

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Locating the Site

Map 2: Spanish settlement in New Mexico, 1769.

(Library of Congress)

Questions for Map 2

1. Find Santa Fe (marked S. Feé) on Map 2. The larger symbols on the map represent Spanish towns. The smaller ones are missions, usually located at Indian pueblos. Why do you think most of these settlements are so close to the river?

2. Locate the green/red line running somewhat between the two large rivers. What does this line indicate? If needed, refer to Map 1 to help answer this question.

3. Find the Sangre de Cristo Mountains, running north and south to the east of Santa Fe. What effect to you think the mountains would have had on settlement?

4. Study the map closely. Find the Pecos (marked R. del Pecho) and Mora rivers. Non-Indian settlers did not move into these river valleys until the second quarter of the 19th century. What can you identify that might explain why settlement in these areas came so late?

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Determining the Facts

Reading 1: Hispanos and Anglos

Following the signing of a peace treaty with the Comanches in 1786, Spanish settlers began to look beyond the valley of the Rio Grande for new areas to farm and graze their livestock. Compared to the crowded, drier, narrow valleys of the western slopes of the Sangre de Cristo Mountains, the valleys on the east must have seemed green and inviting. Crossing the mountains was no easy task, however. Soaring to elevations of more than 13,000 feet, the mountain wall extends more than 80 miles north to south with few breaks. One break occurs at the southern end of the range at Glorieta Pass. A steeper, more difficult pass lies near the headwaters of the eastward-flowing Mora River.

Settlement began to expand into the fertile valleys east of the mountains in the early 19th century. After Mexico won its independence in 1821, several large Hispano ranchos were established near Glorieta Pass in the green and fertile valley of the Pecos River. By the 1830s, the valley was occupied by ranchos with tilled fields lining the river bottom. Settlement in the rich, irrigable valley of the Mora River began about the same time. Here, too, the Mexican government made large land grants to settlers, as it sought to establish a buffer zone between itself and the rapidly expanding United States to the east.

Things soon began to change for the men and women moving into these valleys. French fur trappers moving south into the mountains and traders moving west along the Santa Fe Trail brought new ideas and customs with them. Many of these Anglos stayed in the area and married into Hispano families.

In 1846, the Army of the West, commanded by Gen. Stephen Watts Kearny, conquered New Mexico without firing a shot and declared its annexation to the United States. Although Kearny's army encountered no resistance, the annexation was not bloodless. On Jan. 19, 1847, a group of Hispanos and Indians in Taos murdered the newly-appointed American governor and several other officials, and sacked the homes of Anglo citizens. Hispanos in the Mora Valley killed six American merchants and trappers. The American army brought an end to the revolt in February. After fierce fighting in the streets of the village of Mora, a cavalry unit leveled the town.

In 1851, New Mexico was organized as a U.S. territory and the Hispanos became U.S. citizens. Some prospered as they sold their grain to the newly established Army posts or trailed their huge herds of sheep to the gold camps of California and Colorado. Some lost their land to Anglo newcomers; both Spanish and Mexican land grants were often simply ignored. Later in the century, other Anglos disrupted traditional Hispano agricultural practices by buying and fencing

much of the land on the sloping sides of the valleys. These lands had been held in common and used by all the settlers in the valleys for grazing their herds of cattle and sheep.

With increases in traffic over the Santa Fe Trail, the needs of the huge Army supply post at Fort Union for agricultural supplies, and the coming of the railroad in 1879, life in the valleys began to turn eastward, away from the original Spanish settlements along the Rio Grande. No longer isolated and self sufficient, the larger farms became part of a bartering and, ultimately, cash economy that linked them to army logistics in the West, the overland wagon trade, and finally, the railroad towns of the High Plains.

Most of the Hispanos in the valleys continued to own and work small farms. They maintained flocks of sheep to meet household needs for food and clothing and to barter, herding them by day and corralling them by night. They raised a few hogs, goats, and dairy cows and either oxen, mules, or horses for farm work. They grew hay, wheat, oats, potatoes, barley, peas, and green plums, all requiring irrigation. As Anglos moved to the valleys, the local Hispano culture was able to absorb a variety of outside practices while largely retaining its cultural characteristics. The newcomers brought with them trading goods, opened many of the first village stores, and introduced new building practices and materials. In time, however, these newcomers and their descendants would speak Spanish, build their homes using traditional building materials and traditional house plans, and farm using irrigation methods that had been used for hundreds of years.

Questions for Reading 1

1. Why did Spanish settlers start looking for new areas to move into after 1786?

2. Why did the Mexican government issue large land grants in the valleys east of the Sangre de Cristo Mountains?

3. Why do you think the Hispanos in Taos and Mora opposed U.S. annexation of New Mexico?

4. How did life in the valleys change after New Mexico became a U. S. territory?

5. Why do you think traditional Hispano society was able to absorb so many changes without losing its character?

Reading 1 was compiled from David J. Kammer, "The Historic and Architectural Resources of the Upland Valleys of Western Mora County" (New Mexico), National Register of Historic Places Multiple Property Documentation Form, Washington, D.C.: U.S. Department of the Interior, National Park Service, 1990;

and Betsy Swanson, "Valencia Ranch Historic/Archeological District" (San Miguel County, New Mexico), National Register of Historic Places Registration Form, Washington, D.C.: U.S. Department of the Interior, National Park Service, 1983.

Determining the Facts

Reading 2: Continuity and Change in the Valleys

As families from the overcrowded villages on the western slopes of the Sangre de Cristo Mountains pushed into the valleys to the east in the 1820s and 30s, they brought their traditions with them. They dug ditches, divided irrigable lands, grew crops, raised livestock, and built homes. Cut off from the original Spanish settlements by the mountains, they subsisted largely on what they could produce themselves. They established churches to commemorate the local patron saint. Much of life revolved around religious festivals, seasonal farming cycles, bartering, and folk healing practices. Their lives differed little from those led in the Rio Grande valley for several hundred years.

Three tasks faced these early settlers. First, they needed to protect themselves from Indian attack. Second, they needed to clear the valley floors for farming. Third, they needed to irrigate the land they had cleared. Spanish regulations had established rules for laying out ditches and regulating water distribution in the New World in 1681. These were based on irrigation practices used in Spain since the days of the Roman Empire. All waters were held in common by all inhabitants. Local officials supervised irrigable lands and distributed the waters of communal ditches called *acequias* (ah-SAY-key-ahs).

The settlers cooperated to dig and maintain the irrigation ditches. They used oxen to cut the initial ditch when they could, but often they were forced to pull their wooden plows themselves. Typically, all irrigated land was used for gardens and grain fields. Buildings and corrals were perched on higher ground. The forested land extending up the sides of the valleys behind the buildings was held in common and used for livestock grazing, hunting, and wood cutting.

The stout houses they built were made of adobe bricks--a mixture of earth, water, and straw shaped in a wooden mold. The beams, or *vigas*, supporting the flat roofs were overlaid with trimmed saplings, or *latillas*, which were then covered with layers of grass, clay, and straw. The roofs were protected by low parapet walls and drained by carved wood ducts, known as *canales*, that projected through the parapets to keep rainwater from running down the soft adobe walls.

House plans were also traditional. The basic building unit was a single room. With one exterior door and a small adobe fireplace in the corner, the room provided space for cooking, sleeping, and the entire range of family activities. As families increased in size, other similar units, each with its own exterior door, were added next to the original one to form a row of rooms. In the early years,

when Indians were a great and constant danger, the rows enclosed one or more courtyards. There were no windows on the exterior. All doors and windows opened into the courtyards and were often sheltered by *portales*, or porches. At night, the livestock were driven into stock pens inside one of the courtyards through a covered passage. As security increased, L- or U-shaped plans became more common.

As new styles and mass-produced materials from the east became available, the Hispano house began to change. Prosperous merchants and landowners in the valley, both Hispanos and Anglos, wanted to use the fashionable building styles they had seen in the towns and the new U.S. Army posts. These styles were rarely simply copied, however. More often local builders simply borrowed ornamental elements and pasted them onto traditional houses. They used stone, adobe, and timber to build the house and then added wood decorative details. Imaginative, and sometimes colorful, this ornamentation was often the result of local carpenters experimenting with new woodworking tools or newly available milled lumber. Most of these decorative elements appeared on porches, doors, and windows.

New influences also altered the traditional floor plan. Doors between adjoining units made it possible to move from room to room without going outside. The single rows of rooms were rearranged into a four room square. Larger houses now sometimes included the central hallway long popular in the eastern United States. On very rare occasions, these adobe houses might have a second story. Nevertheless, the linear house plan continued to be the most common house form into the early 20th century.

Questions for Reading 2

1. What were the first tasks facing settlers moving into the valleys east of the Sangre de Cristo Mountains?

2. How were Hispano ranchos typically laid out? Why do you think this arrangement was used?

3. How was the traditional Hispano house built?

4. How did influences coming in from the east affect the traditional house?

5. Why do you think traditional building materials and traditional house plans continued to be used even on houses with fashionable wooden details?

Reading 2 was compiled from David J. Kammer, "The Historic and Architectural Resources of the Upland Valleys of Western Mora County" (New Mexico),

National Register of Historic Places Multiple Property Documentation Form, Washington, D.C.: U.S. Department of the Interior, National Park Service, 1990; and Betsy Swanson, "Valencia Ranch Historic/Archeological District" (San Miguel County, New Mexico), National Register of Historic Places Registration Form, Washington, D.C.: U.S. Department of the Interior, National Park Service, 1983.

Determining the Facts

Reading 3: Valencia and La Cueva Ranchos

The Valencia Ranch was one of the earliest ranchos established in the Pecos River valley and, by the mid-19th century, one of the largest. Hay was the primary crop, grown for the cattle and sheep that grazed in the surrounding mountains in the summer and were herded down to the valley for the winter. Small vegetable gardens and orchards occupied the irrigated land by the river.

The irrigation system was built when the settlers arrived in 1824-25. Laid out to bring as much land as possible under cultivation and without surveying instruments, heavy tools, or engineering skills, the channels encircled the valley at precisely the right elevation to provide a gravity-fed flow to the fields. The two *acequias madres* (main, or mother ditches) ran along the edge of the floodplain on either side of the valley. Wooden sluice gates released water to smaller secondary ditches (*sangrías*) that distributed water to the fields. Men with hoes directed the water into each furrow.

The main rancho house is located on the first rise overlooking the river, just above the east irrigation ditch. The plan of the house is H-shaped, with rooms in single file. The oldest portion of the house, begun about 1850, forms the bar of the H. This part of the house still has mud floors, adobe grain storage bins, and wooden cupboards set into the walls. Sections were added to the house throughout the second half of the 19th century, as the children grew and married.[1]

The roof was originally flat, supported by *vigas*, overlaid with *latillas*, and covered with dirt. The original flat roof can be seen under the sloping tin roof added in the 20th century. In the older parts of the house, the *vigas* are round logs. In other parts they are squared beams with finished corners.

The adobe brick walls are several feet thick and most retain their original mud plaster covering. The courtyards are open at one end and the house has windows on all sides. There are *portales* both in the courtyards and on the outside walls. The walls under the *portales* are covered with smooth lime plaster. Where the plaster has crumbled, the colors of the successive coatings are visible: shades of tan, cream, soft pink and orange, earth colors, and white.

When valley farmland in New Mexico was inherited, it was divided among the heirs. Each descendent received a long narrow strip running across the valley, with the river or irrigation ditch at one end. Although ownership of the Valencia

property has been divided following the traditional pattern, the open fields of the early rancho have been preserved because most of the heirs did not build on their separate plots. Instead, the descendants continued to live in the big rancho house.

La Cueva Ranch in the Mora Valley was founded by Vicente Romero shortly after the establishment of Fort Union in 1851. Romero was not an original owner of land in the valley. By purchasing the shares of several of the original grantees or their descendants, he accumulated a total of 33,000 acres for his rancho. Romero was an important freighter and sheep man. Legend has it that the name "La Cueva" comes from the caves he slept in while tending his flocks. Romero laid out the elaborate irrigation system that still serves the valley. Shortly after he founded La Cueva, he built a large two story adobe house. In the 1870s he added a store, warehouses, and a mill for grinding wheat. The valley was famous for its wheat harvests and La Cueva was the chief supplier for Fort Union, about 20 miles to the east. The mill also supplied flour to other army posts in the west.

By March of 1880, ownership of the rancho had passed to Romero's wife and oldest son, Rafael. On September 1, 1883, Rafael Romero, David Deuel, and Charles White incorporated La Cueva Ranch, to "acquire, hold and sell ranch property and other real estate and to operate the same to construct and operate irrigating ditches and to improve lands in connection therewith, to raise, buy and sell livestock of all kinds and to engage in merchandising, milling and farming."[2] Deuel and White later bought out Romero's interest in the La Cueva Ranch Company. In 1908, the rancho was listed as the second largest in New Mexico Territory in the amount of area under cultivation. About 4,500 head of cattle were pastured on the rancho during the winter months. The 33,000-acre rancho remained intact into the 1990s.

Questions for Reading 3

1. Review Reading 2. What traditional practices have survived on these ranchos?

2. What elements seem to reflect changes taking place during the Territorial Period?

3. Why might the Valencia rancho and La Cueva have reacted to these new influences in different ways?

4. What effect do you think the custom of dividing ranchos among heirs would have on farming in the valleys?

Reading 3 was adapted from Betsy Swanson, "Valencia Ranch Historic/Archeological District" (San Miguel County, New Mexico), National Register of Historic Places Registration Form, Washington, D.C.: U.S.

Department of the Interior, National Park Service, 1983; "La Cueva" entry, Robert Julyan, The Places Names of New Mexico, *Albuquerque, N.M.; and James H. Purdy, "La Cueva Historic District" (Mora County, New Mexico), National Register of Historic Places Registration Form, Washington, D.C.: U.S. Department of the Interior, National Park Service, 1973.*

[1] *According to family tradition, the northeast wing of the H plan was built for Luciana Valencia and her husband. The southeast wing was built for Monica Valencia when she married. The northwest wing and a portion of the southwest wing were built for Maria Valencia on her marriage. The end of the southwest wing was added by the youngest child, probably when he married in the early 1890s.*

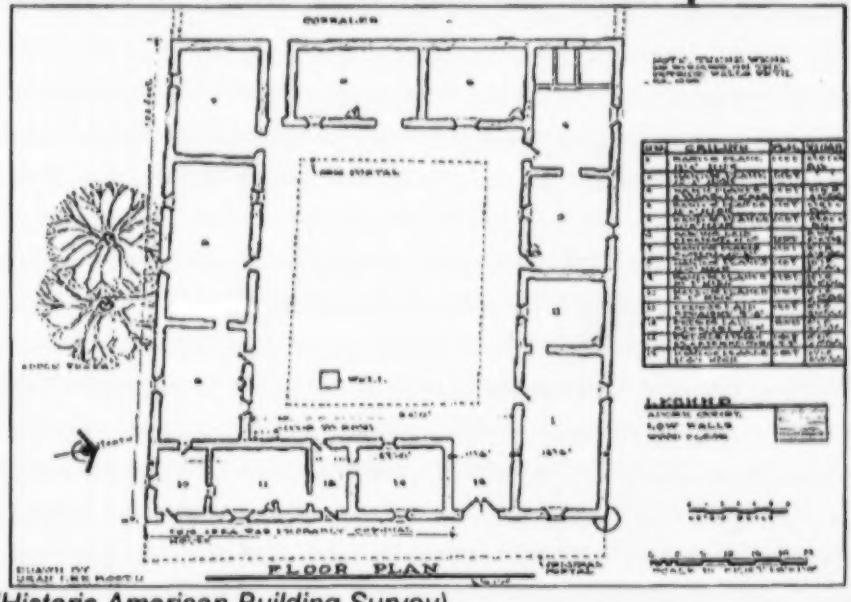
[2] *Articles of the Association of the La Cueva Ranch Company, Records of Incorporation, Territory of New Mexico, III, 1883; cited in James H. Purdy, "La Cueva Historic District" (Mora County, New Mexico) National Register Registration Form, Washington, D.C.: U.S. Department of the Interior, National Park Service, 1972.*

Visual Evidence

Photo 1: A traditional Hispano house.

(Denver Public Library, Western History Collection, Jesse Nusbaum, photographer)

Illustration 1: Plan of a traditional Hispano house.



(Historic American Building Survey)

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Illustration 1 shows the plan of the Martinez house near Taos, on the east side of the Sangre de Cristo Mountains. The earliest part of the house probably dates to about 1800.

Questions for Photo 1 and Illustration 1

1. Review Reading 2. What features of the traditional house can you find in the photo and the illustration? Can you identify any features that would not have been found on early houses?

2. The walls of both houses are made of adobe. Use the scale on Illustration 1 to estimate how thick the walls are. What advantages do you think walls like this might have? What disadvantages?

3. Describe the windows on these houses. Why do you think they were built that way?

4. Find the original part of the house on Illustration 1. The rest of house was added by 1828. There were originally no windows on the exterior walls of the house and the only entrance was through the double doors leading into the courtyard. Why do you think the house was planned the way it was?

Visual Evidence

Photo 2: The main house, Valencia Rancho.

(National Park Service, Betsy Swanson, photographer)

Questions for Photo 2

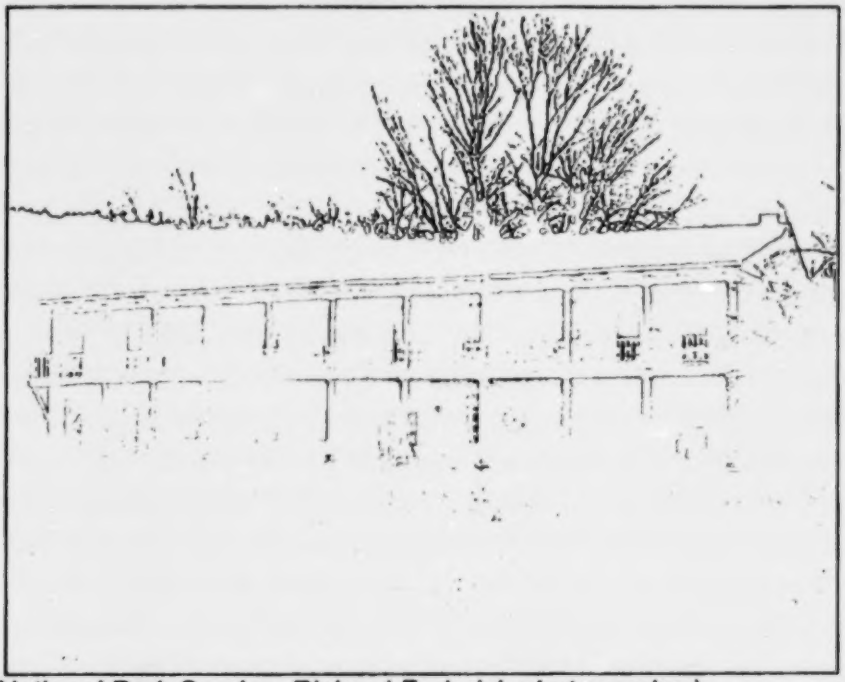
1. Compare Photo 2 with Photo 1. How are the houses alike? How are they different?

2. What traditional features can you identify? What features do you think represent changes introduced after New Mexico became a U.S. territory?

3. Refer back to Reading 3 and study this photo carefully. How does the plan of this house compare to the plan of the Martinez house? What do you think might account for the differences?

Visual Evidence

Photo 3: Romero House, La Cueva Rancho.



(National Park Service, Richard Federici, photographer)

Questions for Photo 3

1. Compare this photo with Photos 1 and 2. What traditional elements can you identify? What features can you find that reflect new architectural influences?

2. The walls of the Romero house are adobe, although it is very difficult to use this material to build two-story houses. Why might this traditional building material have been used?

3. Review Readings 2 and 3. Why do you think the Romero house and the Valencia Rancho house, built at about the same time, might be so different?

Visual Evidence

Photo 4: Valencia Rancho.

(National Park Service, Betsy Swanson, photographer)

This photo looks west from the main Valencia Rancho house across the valley. In 1983, when the photo was taken, the rancho's cultivated fields, watered by original irrigation ditches, and its orchards and pasture lands remained in traditional use as built, plotted, and planted by the original settlers.

Questions for Photos 4

1. The East Pecos *Acequia* lies just behind the fence and the Pecos River is visible running across the center of the photo. The irrigation system in the valley is still held in communal ownership. An elected *mayordomo*, or ditch boss, assigns maintenance work and water rights. Why do you suppose this traditional system is still in use?

2. The horses are grazing in fields that will be soon be planted with hay and other crops. How do you think these photos would compare with 19th century views?

3. The storage shed shown in this photo is built of adobe and logs. Although houses often reflected current fashions in architectural design, functional structures necessary to the operations of a rancho changed very little. Why do you think this would be the case?

Visual Evidence

Photo 5: Aerial view of the Valencia Rancho.

(National Park Service, photo by New Mexico Highway Department)

Questions for Photo 5

1. Locate the river and the two *acequias*, How difficult do you think it would have been to design an irrigation system that would provide water to the whole valley?

2. Find the main rancho house complex. Why do you think it was placed so close to the *acequia*? What other reasons might explain the location of the house and its outbuildings?

3. How are the agricultural fields laid out? Why do they think that was done?

4. The strips of property on the east side of the river stretch for about a mile and a half up the mountainside. Why would it be important for the rancho land to extend up into the mountains?

Putting It All Together

This lesson demonstrates the ways in which ranchos in northern New Mexico provide evidence of the ability of Hispano culture to adapt to new influences while still maintaining its traditional character. The following activities will help students apply what they have learned.

Activity 1: Early Building Materials

Ask students to find photographs or drawings of early settlers' houses on the east coast and explain how they differed from the early homes in New Mexico. Then ask students to compare the climate of New Mexico (arid, but with occasional torrential rains, hot in the summer with cool nights, cool to cold in the winter with occasional heavy snows) with that of Virginia (moderately hot in the summer with mild winters, high humidity, frequent rain). Next have students consider the following questions: Would adobe have been a useful building material in Virginia? Would the wood and brick used to build Colonial houses in the East have been practical or comfortable in New Mexico? Why or why not?

If possible, have a few students mix their local soil--clay if possible--with straw and water and put the mixture in several wooden molds about 12" by 18" by 4". Let the mixture dry in the sun for a few days. Students can then see for themselves what building with these adobe bricks would be like.

Activity 2: Building and Culture

Explain to students that different regions and ethnic groups in the United States frequently are associated with specific traditional building techniques: immigrants from Finland built log cabins into the 20th century, the Pennsylvania Germans preferred to build with stone, barns in Tennessee are different from barns in Illinois, Chinatowns don't look like other parts of the city, even though they frequently occupy buildings originally constructed by others. Have students investigate groups that played a role in the early history of their community and whether there are surviving buildings or structures associated with those groups. Ask them to find examples of the same types of buildings from other parts of the country and compare them with the local examples. How are they the same? How are they different? What might account for the differences?

Activity 3: Continuity and Change in the Community

Have students investigate their own communities to find out who first settled there, when they came, and how they made their living. Next, have them study how customs have changed between the time of the first settlers and today. Ask them to compare the life led in the early local settlements with the lives of the Hispanos. Have them make a list of similarities and differences. Hold a full class

discussion to compare the early life in the community with early life in New Mexico and to compare how early traditions survived in the community and in New Mexico.

The Hispano Ranchos of Northern New Mexico: Continuity and Change-- Supplementary Resources

By looking at *The Hispano Ranchos of Northern New Mexico: Continuity and Change* , students will understand how traditional cultures are able to assimilate new influences without losing their character. Those interested in learning more will find that the Internet offers a variety of interesting materials.

New Mexico History and Culture http://www.newmexico.org/culture/

The New Mexico Department of Tourism web page contains two useful essays on the history of the state and on Hispano culture.

400th Anniversary of the Colonization of New Mexico
http://web.nmsu.edu/~publhist/cuarto~1.html

In 1998, the public history program at New Mexico State University created a web page that includes a series of articles that chronicles the weekly progress of Don Juan de Oñate's expedition.

Hispano Music and Culture of the Northern Rio Grande
http://memory.loc.gov/ammem/rghtml/rghome.html

In 1940, a professor at Stanford set out to record traditional folk music and drama in northern New Mexico. The American Memory web site includes an excellent essay on Nuevo Mexicanos of the Upper Rio Grande valley, as well as audio versions of the music.

National Hispanic Cultural Center of New Mexico http://www.nhccnm.org/

The National Hispanic Cultural Center of New Mexico, located near Albuquerque, is developing a wide range of programs to present Hispanic arts and humanities in many forms.

Hispanic Folk Arts and the Environment Curriculum Guide
http://www.nmcn.org/features/hfae/index.htm

This on-line curriculum guide uses the themes of land, adobe, weaving, and food to help students understand how environmental and historical forces have shaped the folklife and folk art expressions of the Hispanic people of New Mexico.

Cornerstones Community Par[illegible]rship http://www.cstones.org/

This organization is dedic[illegible]ted to preserving traditional building skills in New Mexico. Its web site includes images of adobe churches and other buildings in Northern New Mexico that have been restored, including San Rafael Church, associated with La Cueva.

U.S. Department of Education
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